



BRILLIANT SUN

NUMBER 104 / 11-17 June 2018



CONGRATULATIONS ON
THE AUSPICIOUS

EID AL-FIṬR

- INDEED EASE ACCOMPANIES HARDSHIP
- THE RICHEST HUNGRY PEOPLE
- THE SPRINGTIME OF SPIRITUALITY
- BLESSINGS OF *EID AL-FIṬR*
- WHAT IS THE SUSPICION OF *ĀKIL* & *MA'KŪL*?



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INDEED EASE ACCOMPANIES HARDSHIP

﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿وَإِلَىٰ رَبِّكَ فَارْغَبْ﴾

“Indeed ease accompanies hardship. ﴿﴾ So when you are done, appoint,¹ ﴿﴾ and turn eagerly to your Lord.” (94:6-8)

1. Or “when you are finished [with prayer], exert yourself [in supplicating to Allah].”

● He who suffers hardships and stands against the storms of misery with patience will surely taste the sweetness of its fruit; so, do not grieve for the difficulties and troubles. They will be converted to ease and comfort. This rule is general and for all. It is an encouragement for the pure Muslim believers to know and be sure that whatever difficulties or troubles a person encounters, Allah always provides a solution, a way out, a relief, a way to lead to ease and happiness.

● Moreover, the solution or relief does not merely come AFTER the ‘difficulty’; it is provided WITH it. It is the glad tidings or promise of Allah that enlightens the heart, makes it hopeful for triumph, and clears Man’s soul of the dirt of its hopelessness. The holy Prophet (P.B.U.H. & H.H.) is reported to have said, “Do know that surely with hardship comes ease, and surely with patience comes victory, and surely with distress comes relief.”¹

● “Surely, with hardship comes ease.” (94:6), “So, when you have finished (with your immediate task), still strive hard, (then toil)”. (94:7) Never be idle or lazy at all. Do not put striving and effort aside. Always be busy and when you finish one task, begin another. “And to your Lord turn (all) your attention.” (94:8) In any condition, seek His contentedness and try to approach His nearness.

● These verses have a vast meaning that contains the sense of ‘relieving of a task and going to the next’ which recommends the accomplishment of all activities for the sake of Allah; when you finish the affairs of the material world, refer to the spiritual world and say prayers and do religious duties. Or, when you finish the religious duties, go to the recommended acts advised by Allah...²

1. . Huwayzī, *Nūr al-Thaqalayn*, (Ismā‘īlīyān Publication), vol. 5, p. 604, *ḥadīth* 11.

2. Sayyid Abbas Sadr-‘ameli, trans. *An Enlightening Commentary into the Light of the Holy Qur’an*, (Imam Ali Foundation).

JUNE 15: WORLD DAY AGAINST HUNGER

OCCASIONAL NOTE

THE RICHEST HUNGRY PEOPLE

One of the main factors of poverty is neglecting the poor people by rich ones. In the holy month of Ramadan, the rich suffer from hunger and thirst, they feel the agony of the poor and, thus, they rush to spend on them in charity. Islam, which has carried the banner of protecting the poor, the indigent, the orphans, and the wayfarers, has urged the faithful to share the *ifṭār* with one another, to visit each other, and to invite others to break their fast with them. According to the tradition of Imam Riḍā (P.B.U.H.) Allah has established the fast in order to remind the rich of what the poor have to endure.¹

1. . Shaykh Ḥurr ‘Āmilī, *Wasā’il al-Shī’a*, (Āl al-Bayt (P.B.U.T.) publication), vol. 4, p. 4, *ḥadīth* 5.



Hungry

No More

Imam ‘Alī (P.B.U.H.) has also said, “No poor person feels hungry unless it is due to what another rich one is enjoying.”¹ Indeed, Islam has informed us of all of this through the Islamic code of ethics, i.e. the holy Qur’an, and through the revered *sunna* of the Prophet (P.B.U.H. & H.H.) and his progeny (P.B.U.T.).

The greatest role model of all Muslims, the Messenger of Allah (P.B.U.H. & H.H.), in his preaching about the month of Ramadan said, “O’ people! A month has approached you laden with blessing, mercy and forgiveness; it is a month which Allah regards as the best of all months... Let your hunger and thirst during it remind you of the hunger and thirst of the Day of Resurrection. Give alms to the poor and indigent among you... Be kind to the orphans of others so that your own orphans will equally receive kindness... O’ people! Whoever among you provides *ifṭār* to a believer during this month will receive a reward equal to one who sets a slave free, and all his past sins will be forgiven.”

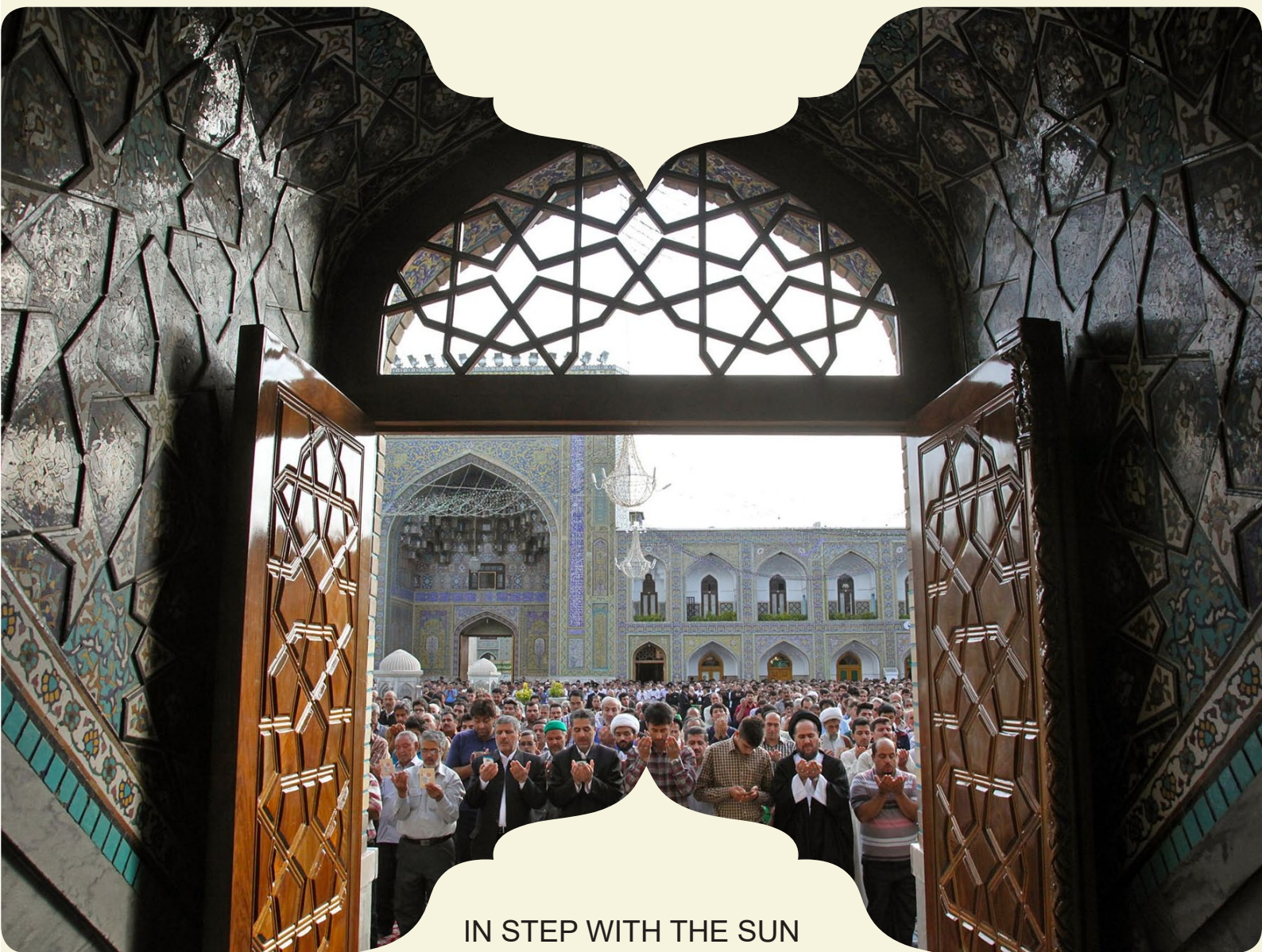
Having said so, people said to him, “O’ Messenger of Allah! Not all of us can do that!”

He responded by saying, “Shun the fire of hell even by half a date! Shun the fire of hell even by a drink of water! Whoever among you affords generosity to an orphan will be rewarded by Allah being generous to him on the Day of Judgment.”^{2,3}

1. Imam ‘Alī (P.B.U.H.), *Nahj al-Balāqa*, wisdom 328.

2. Shaykh Ṣadūq, *Al-Amālī*, (Kitābchī Publication), pp. 84-85.

3. Yasin T. al-jibouri, *FAST OF THE MONTH OF RAMADAN: PHILOSOPHY AND AHKAM*.

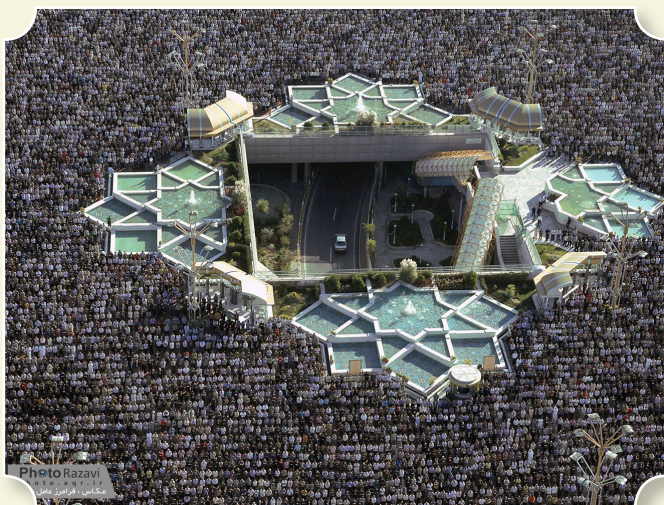


IN STEP WITH THE SUN

THE SPRINGTIME OF SPIRITUALITY

The fragrance of faith is spreading through the believers' hearts, flowers of patience have fully blossomed, all creatures are shining with the celestial colors, and God is somewhere near here, since *Eid al-Fiṭr* is coming.

Eid al-Fiṭr is the Divine reward for those who were successful in cleansing the mirror of their hearts from the dust of sins, and for those who substituted evil with sincerity; verily those are the ones who will find their hearts reborn in this day. The heavier our provision of piety, the deeper we can feel the fragrance of spirituality.



After passing one month of fasting, conquering instinctive desires, moving in the path of patience, reciting the holy verses of the Qur'an, and finally asking for forgiveness during the *Nights of Ordainment*, now it is time to gain the reward for our forbearance in the path of Allah. Definitely, *Eid al-Fiṭr* is worth celebration, as the hearts have reached the peak of spirituality in this day. *Eid al-Fiṭr* is another God-given opportunity to seek His forgiveness.

The great *Eid* is annually celebrated in Raḍawī holy Shrine, as well as in other religious premises and mosques in the cities. Worshippers can benefit from the congregational prayer of *Eid al-Fiṭr* performed by the congregational prayer leader of holy Mashhad, as well as religious programs such as recitation of the holy Qur'an, eulogy, panegyrics and religious speech.

According to our religion of mercy, in this day the needy ones should be also taken into consideration. A predetermined amount of money named as *zakāt* must be paid to the poor by every other believer before performing the payer.

In the morning of this day, the whole atmosphere of the courtyards will be filled with the full

fragrance of flowers. How beautiful it is to perform congregational prayer as a means of expressing gratitude toward Allah for all His bounties. Faith, unity and solidarity will be clearly manifested when all Muslims all over the world perform the special prayers of *Eid al-Fiṭr*. This prayer annually retells the story of maintaining the bonds with Allah and with all His servants. The sense of sympathy and cooperation is obvious while the believers become aware of the worldly problems of one another and try to solve them. This is the time when grudges give their place to friendship. Truly, this *Eid* is worthy of being mentioned amongst the greatest *Eids* of Muslims. By 7 o'clock A.M., everything will be ready for Muslims to stand in line and join the call of Allah. The overwhelming whispers of the huge community of believers, repeating "Allah is Great", will resonate through the sky.¹

* Compiled and translated by Mahsa Raeisi Sattari

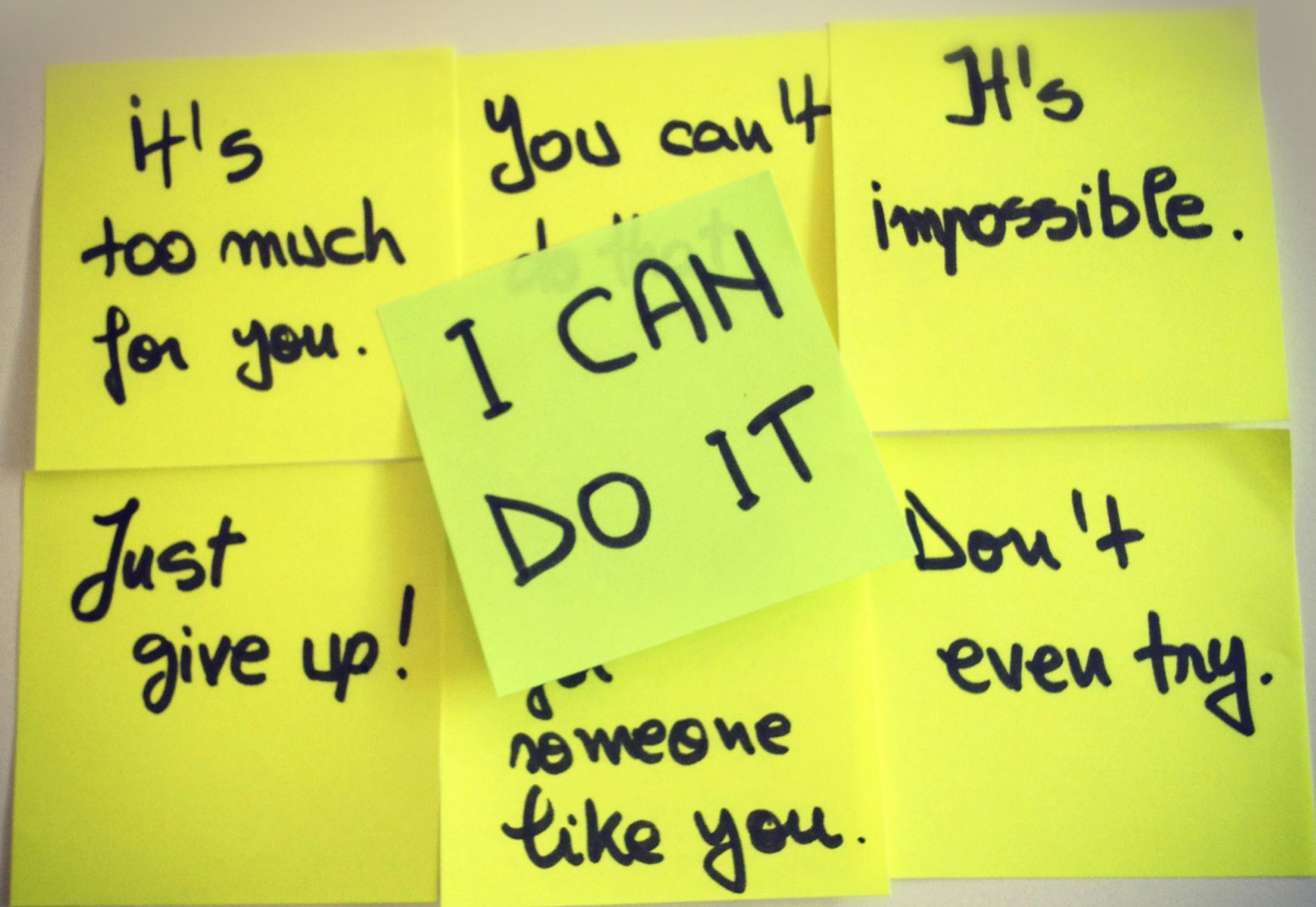
1. Taken from:

- www.news.razavi.ir
- www.farsnews.com
- www.rasanews.ir
- www.iqna.ir

RAMADAN, THE MONTH OF BLESSINGS

BLESSINGS OF *EID AL-FITR*

Ramadan, the holiest month in the Islamic calendar is a period when a person is subjected to a supreme test. Without compulsion, without coercion, the Muslims throughout the world obey Allah, and every day from dawn to sunset abstain not only from sensual pleasures but even from the necessities of life like food and drink. Some do this in shivering cold, some do this in scorching heat. Some do it where days are short and others where days are interminably long. The rich fast as well as the poor, the masters as well as the servants, the parent as well as the child, and the ruler as well as the subject. They all fast regardless of the color or their social position.



Having done this for whole one month, on the auspicious day of *Eid al-Fiṭr*, every Muslim should face the year that lies ahead with renewed strength, greater understanding and universal good will. He has fasted to acquire piety, discipline and control. Now the habit of unquestioning obedience to Allah is cultivated in heart and mind. He is now trained to accept the commands of Allah in the remaining eleven months of the year, with the same unwavering loyalty. He has emerged from the month of Ramadan with a new personality and stronger character, confident of his ability to subordinate his desire to his will, his emotion to his intellect.

No longer will it be difficult for him to refrain from intoxicating drinks, no longer will he turn away from less fortunate brethren, no longer will he fail to understand and appreciate the pangs of hunger, the pangs of thirst.

So, the training period of Ramadan has come to an end. Now we are entering the era of normal activities of life. If the lessons learned in Ramadan have left their marks upon our character, we are now entitled to enjoy *Eid al-Fiṭr*.

Eid al-Fiṭr is the most important festival in the Islamic calendar. The day does not mark any

historical event or episode; but its existence provides the Muslim for an occasion to offer thanks to Allah for having given him the strength and the will to observe fast during the holy month of Ramadan.

It is also an occasion for prayers when the Muslims gather in large congregations, standing shoulder to shoulder, to demonstrate the equality and equity which is the inherent feature of Islamic society all over the world.

But the greatest significance of this day of rejoicing lies in the fact that on this day every Muslim is enjoined to give the needy food at the rate of the prescribed weight per every member of his household.

Eid al-Fiṭr then serves a three-fold purpose: It places upon every Muslim the obligation to remember Allah and offer Him thanks; it affords him an opportunity of spiritual stock-taking in that he can now ponder over the strength of his will or the weakness of his character, as the case may be, which manifested itself in the preceding month; it also is a day for haves to share a portion of what they have with have-nots.¹

1. Āyatullāh Sayyid Abulqasim al-Khui, *Fast*, (Tableeghaate Imani Publication).





ISLAMIC BELIEFS

WHAT IS THE SUSPICION OF AKIL & MA'KUL?

Once the prophet Abraham (P.B.U.H.) saw a corpse of a man near a sea, a half in the water and a half on the land, so that both the animals in the sea and the land could feed from it. He thought to himself, "If it happened that little bits of the body of a dead person were distributed among other living creatures, how could these bits be gathered together and raised on the Resurrection?" So, he invoked Allah, "My Lord! Show me how You revive the dead." In answer to this request, Allah the Majestic said, "Take four birds and cut them into pieces, and place a part of them on every mountain, then call them; they will come to you hastening." (2:260)¹

This question is a part of a well-known question which is called 'The suspicion of *Ākil* & *Ma'kūl*'. This question reads

as follows, if a human being directly be eaten by another human or animal, or indirectly after it becomes a plant, fruit and so on after the death, and then be eaten by others, will it be revived in the body of the feeder, '*Ākil*', or in the body of the one who has been eaten, '*Ma'kūl*'? Considering the importance of this question we aim to discuss it now.

A Quick Answer

Muslim theologians and philosophers have given several answers to this doubt. One answer is, "The reality of every human is dependent on his psyche and soul, not the physical and material body, because the body is an instable, mortal and fluid substance that accepts a variety of forms, but the soul is a stable and eternal essence which can represent the real form of the body. Therefore, a certain physical body, in the Resurrection, is not essential into the person's identity; rather

a vague and non-determinative body also can form his physical personality.²

Accordingly, 'the suspicion of *Ākil* & *Ma'kūl*' will be void and null. Because, in the hereafter, it is not necessary to revive the same body which has already been eaten by a human being or an animal, because if we consider it necessary, the deaf, blind, paralyzed, old and incomplete people, who for example, do not have a figure or a leg, must also be resurrected in incomplete or mundane form, while such a thing will not be taken place; rather, they will be resurrected in a complete and sound form at Doomsday.

Accordingly, the otherworldly form of a body might be rebuilt upon the remaining cell or DNA of a certain person in nature and finds his identity with the soul so that the other people can recognize him. In our opinion, what is required in the Resurrection is rising from the grave and the apparent resemblance of the worldly and otherworldly bodies to each other.

* Compiled and Translated by Mohammad Javad Norouzi

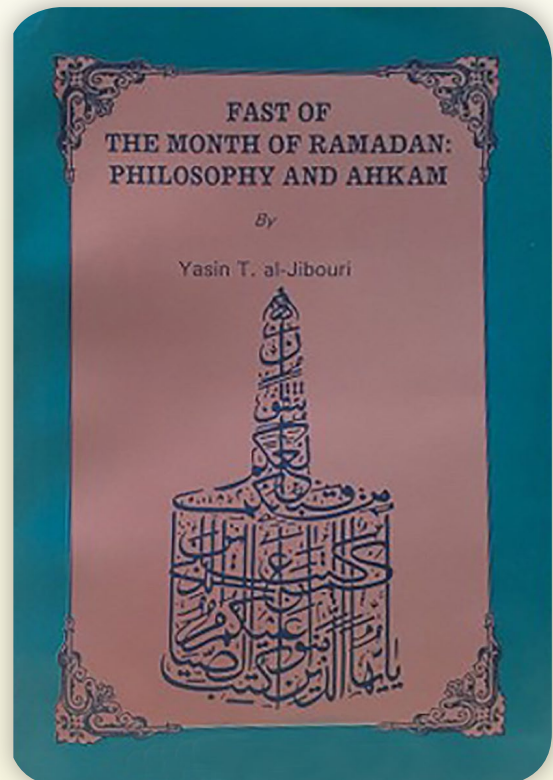
1. Majlisī, *Biḥār al-Anwār*, (Dār Iḥyā' al-Turāth al-'Arabī Publication), vol. 7, p. 36.

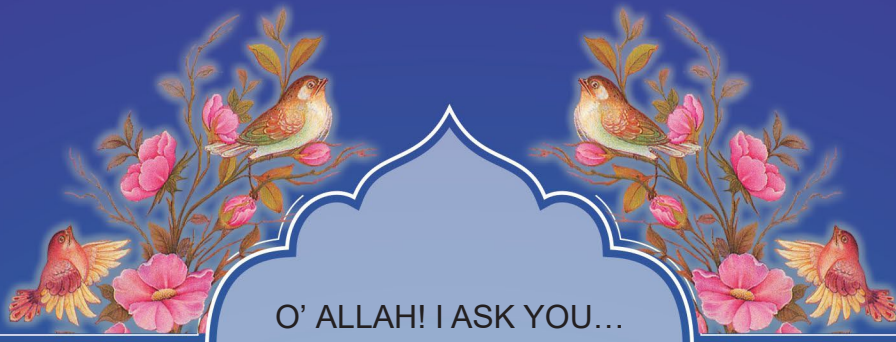
2. Mullā Ṣadrā, *Al-Asfār al-Arba'a*, vol. 9, pp. 190-191.

READ ONE BOOK PER WEEK

FAST OF THE MONTH OF RAMADAN: PHILOSOPHY AND AHKAM

Fast of The Month of Ramadan: Philosophy and Ahkam is a collection of articles about fasting. The author of this book, Yasin T. Al-Jibouri, has used Qur'anic verses to support the philosophy and reward of fasting. He also discusses the history, significance, benefits of fasting, as well as the rulings related to fasting in Ramadan and to *Eid al-Fiṭr* such as *zakāt al- Fiṭr* and prayers.





O' ALLAH! I ASK YOU...

PEACE BE UPON THEE, O' GREATEST MONTH OF ALLAH!

السَّلَامُ عَلَيْكَ يَا شَهْرَ اللَّهِ الْأَكْبَرَ، وَ يَا عِيدَ أَوْلِيَائِهِ، السَّلَامُ عَلَيْكَ يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ، وَ يَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَ السَّاعَاتِ، السَّلَامُ عَلَيْكَ مِنْ قَرِينٍ جَلَّ قَدْرُهُ مَوْجُوداً، وَ أَفْجَعَ فَقْدُهُ مُفْقُوداً، وَ مَرْجُوٍّ أَلَمِ فِرَاقِهِ،

Peace be upon thee, O' greatest month of Allah! O' festival of His friends! Peace be upon thee, O' most noble of accompanying times! O' best of months in days and hours! Peace be upon thee, comrade who is great in worth when found and who torments through absence when lost, anticipated friend whose parting gives pain!

السَّلَامُ عَلَيْكَ مِنْ أَلِيفٍ أَنْسَ مُقْبِلاً فَسَرَ، وَ أَوْحَشَ مُنْقَضِياً فَمَضَى، السَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ رَقَّتْ فِيهِ الْقُلُوبُ، وَ قَلَّتْ فِيهِ الذُّنُوبُ، السَّلَامُ عَلَيْكَ مِنْ نَاصِرٍ أَعَانَ عَلَى الشَّيْطَانِ، وَ صَاحِبٍ سَهَّلَ سُبُلَ الْإِحْسَانِ،

Peace be upon thee, familiar who brought comfort in coming, thus making happy, who left loneliness in going, thus giving anguish! Peace be upon thee, neighbor in whom hearts became tender and sins became few! Peace be upon thee, helper who aided against Satan, companion who made easy the paths of good-doing!

السَّلَامُ عَلَيْكَ مَا كَانَ أَمَّاكَ لِلذُّنُوبِ، وَ أَسْتَرَكَ لِأَنْوَاعِ الْعُيُوبِ! السَّلَامُ عَلَيْكَ غَيْرَ مُودَعٍ بَرَمًا وَ لَا مَتْرُوكٍ صَيَامُهُ سَأَمًا، السَّلَامُ عَلَيْكَ مِنْ مَطْلُوبٍ قَبْلَ وَقْتِهِ، وَ مَحْزُونٍ عَلَيْهِ قَبْلَ قَوْتِهِ،

Peace be upon thee, how many the sins thou erased! How many the kinds of faults thou covered over! Peace be upon thee, thou art not bid farewell in annoyance nor is thy fasting left in weariness! Peace be upon thee, object of seeking before thy time, object of sorrow before thy passing!

السَّلَامُ عَلَيْكَ كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنْهُ، وَ كَمْ مِنْ خَيْرٍ أُفِيضَ بِكَ عَلَيْنَا، السَّلَامُ عَلَيْكَ وَ عَلَى لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، السَّلَامُ عَلَيْكَ مَا كَانَ أَحْرَصَنَا بِالْأَمْسِ عَلَيْكَ، وَ أَشَدَّ شَوْقَنَا غَدًا إِلَيْكَ.

Peace be upon thee, how much evil was turned away from us through thee! How much good flowed upon us because of thee! Peace be upon thee and upon the *Night of Decree* which is better than a thousand months! Peace be upon thee, how much we craved thee yesterday! How intensely we shall yearn for thee tomorrow!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ اجْزِرْ مُصِيبَتَنَا بِشَهْرِنَا، وَ بَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَ فِطْرِنَا، وَ اجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا أَجْلَبِهِ لِعَفْوٍ، وَ أَمَحَاهُ لِنَتَّيْبٍ، وَ اغْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا وَ مَا عَلَنَ.

O Allah! Bless Muhammad and his household, redress our being afflicted by our month, bless us in this day of our festival and our fast-breaking, make it one of the best of days that have passed over us, the greatest in attracting Thy pardon, and the most effacing toward sins, and forgive us our sins, both the concealed and the public!¹

1. Imam Sajjād (P.B.U.H.), William C. Chittick, Trans. *The Psalms of Islam (Al-Shahīfa al-Sajjādīyya)*: Imam Sajjād's (P.B.U.H.) supplication in bidding farewell to the month of Ramadan, Supplication 45.